For about seven
221 months these bands go wandering across the prairie in search of small
[222] game, small animals such as caterpillars, spiders, grasshoppers, rodents, snakes, lizards, and so forth, and fruits, grains, roots or wild honey—in short, all that might keep them from dying of hunger. Their camps, set up for one or several days, sometimes for several weeks, consist of as many temporary shelters as families, made of palms or branches stuck in a semi-circle in the sand and connected at the top. This is the period when the quest for food absorbs all activities. The women equip themselves with digging sticks, and
221 411 184 the men hunt with the bow and arrow, of which several types must be distinguished. The eastern groups have a bow with a flat section which evolves toward a convex-plane section or a concave-convex section when one moves westward. As for the arrows, those made for hunting birds have a blunted tip. Arrows for fish have three to five points, each one formed like a minute harpoon, and the stem is without barb. The poisoned arrows (1), whose tip is protected [15]

1. See below, p. 95.

by a sheath of bamboo, are reserved for hunting monkeys and small game. Those for large game have a long lanceolate point. The barb is attached or sewed on. Besides the bow and arrow, the men use a club
[189] which often takes the form of a javelin, and its use is reserved for magic and war operations (1).

1. Cf. below, p. 99.

824 The primary materials of the indigenous industry consist of varied
825 woods, wax from wild bees, resin, fibers of the buriti palm trees (Mauritia vinifera) and tucum (Astrocaryum tucuma) bone of the monkey, teeth and claws of mammals, fur (only to make ornaments), feathers, quills of porcupines, vegetable shells and river shells, stones,
412 cotton and grains. As implements they have knives made from a sharp piece of bamboo, from stones crudely fashioned, or from fragments of iron or steel obtained through exchange, and fixed with the aid of wax and cord between two pieces of wood forming the handle. Drills are made of a borer of stone or iron mounted at the end of a stick
[17] which they turn between their palms. The Rondon Commission expanded the use of axes and metal hammers, and the old stone axes serve now only as small anvil blocks for fashioning shell or bone.
[415] The use of stone polishers must also be mentioned and, among the objects of current usage, the spindles, combs, baskets and gourds to carry water.

INDIAN TRIBES OF NORTHERN MATO GROSSO, BRAZIL—OBERG

WILD PLANTS USED IN MANUFACTURE—Continued

Portuguese name	English name	Scientific name	Nambicuara name
Striva		*Spogrus speciosa*	Dugnôgâtsu.
Taquara para ponta de flecha	Bamboo for arrowheads		Kaytsu.
Taquara para flauta sagrada	Bamboo for sacred flute		Ka'd'inesnu.
Taquara para panpipe	Bamboo for panpipe		Wasingatsu.
Tucum		*Astrocaryum tucuma*	Halé'tsu.

PLANTS USED FOR DRUGS AND POISON

Timbó		*Paullinia pinnata*	Kéuntu.

PLANTS USED IN VARIOUS ECONOMIC WAYS

Limão			Kaltsatu.
Embira			Sa'hlu.

MAGICAL PLANTS

Parutudo			Inhûnkêdîsnu.

ANIMALS HUNTED FOR FOOD[1]

Anta	Tapir	*Tapirus terrestris*	Alênsu.
Arirauha	Otter	*Pteronura brasiliensis*	Dîwisu.
Bugio		*Alouatta ursina*	Ihru.
Cahetê	Peccary	*Tayassu pecari*	Y'ôkisu.
Camondongo	Mouse	*Mus musculus*	Sônhlu.
Capivara	Capybara	*Hydrochoerus hydrochaeris*	O'nsu.
Cuatí	Cuati	*Nasua narica*	Kaisu.
Cotia	Rodent	*Dasyprocta aguti*	Dôhru.
Cuatá		*Ateles ater*	Hônâtsu.
Cuxiú		*Ateles paniscus*	Kalîsu.
Jaguatirica		*Felis pardalis chiliquensis*	Inarâwidnu.
Lontra	Otter	*Lutra paranensis*	Kwantadîsu.
Macaco-prego	Monkey	*Cebus apella*	Hôtsu.
Onza parda	Brown panther	*Felis concolor*	Inarôtsenesnu.
Onça pintada	Jaguar	*Felis onca*	Inarôtsu.
Ouriço		*Coendou prehensilis*	Hoiôôtsu.
Paca		*Cuniculus paca*	Ûlutsu.
Porco do mato			Y'ôkadesu.
Preguiça		*Bradypus tridactylus*	Alêsu.
Rato do chaguâlo		*Sooretamys guambiquarae*	Nôtsnu.
Sagui-pitanga		*Midas rosalia*	Takîsu.
Tamanduá-bandeira		*Myrmecophaga jubata*	Dîkîsu.
Tamanduá-mirim		*Cyclopes didactylus*	Wâînsu.
Tatú-bola	Armadillo	*Tolypeutes tricinctus*	Nônsnu.
Tatú-canastra		*Priodontes gigantea*	Wahrôru.
Tatú-cascudo			Sunsisu.
Tatú-liso			A'hru.
Tatú-15-quilos			A'hîtsnu.
Veado campeiro (a)	Deer		Yetâhru.
Veado campeiro (b)	...do		Whîdîsu.
Veado mateiro		*Mazama rufa*	Kuâkîsu.

[1] Other rats not unidentified are also eaten.

[p. 125]

4: Oberg E-5 (1949) 1953 SP17 Nambicuara SP17

OTHER ANIMAL FOODS COLLECTED

136
262
825

Portuguese name	English name	Scientific name	Nambicuara name
Gafanhoto	Grasshopper	*Solitárias*	Kiônsu.
Jacaré	Cayman	*Caiman*	Wâkîsu.
Jabuti		*Testudo tabulata*	Yutânhru.
Jibóia	Boa constrictor	*Constrictor constrictor*	Wâkîsu.
Lagartixa	Lizard	*Anisolepsis*	Yenalâkadasu.
Lagarto	...do...		Sinsu.
Larvas de abelha (Jatí)			Waiwêniu.
Larvas do besouro em buriti			Hinasu.
Larvas do besouro em taquara			Alukînasu.
Larvas do besouro em pau podre			Netîlhâtîasu.
Mel	Honey		Du'su.
Sauva	Ant	*Oecodoma cephalotes*	Sawîdnsu.
Sucuri	Anaconda	*Eunectes murinus*	D'lhodasu.
Tracajá	Turtle	*Podocnemis dumerilianus*	Hadîkîsu.

BIRDS[1]

Arara	Macaw	*Ara ararauna*	Ainâsu.
Ema	Rhea	*Rhea americana*	D'a'su.
Gavião (all species)	Hawk		Tauptâ.
Jacú		*Crax*	Ala'su.
Jacutinga		*Cumana jacutinga*	Kwâyisu.
Jaó		*Tinamus noctivagus*	Wahâtasu.
Macuco		*Tinamidae*	Aitsu.
Mutum		*Crax alector*	Whîsu.
Papagaio	Parrot		A'hîu.
Perdiz	Partridge	*Rhynchotus rufescens*	Halutchegngisu.
Periquito (grande)	Parakeet		Sawîhru.
Periquito (verde)	...do...		Kanâkisu.
Pombo caçôca	Pigeon		Kwasî'su.
Rolinha		*Columbina picui picui*	Wâsu.
Seriema		*Cariama cristata*	Kwalâtsu.
Tucano (grande)		*Ramphastidae*	Yolachdasu.
Tucano (pequeno)		...do...	Yolâsu.

FISH

Peixe	Fish		Âidasu.
Jaú		*Paulicea luetkeni*	Kwîhru.
Lambarí		*Tetragonopterus jenynsi*	Hâru.
	Long-tailed fish		Aydlumasu.
Matrinchão		*Brycon brachypoma*	Wanâkisu.
Pacú		*Prochilodus*	Kalâ'tsu.
Piava			Ûnâtsu.
Robalo (Traira)		*Hoplias malabaricus*	Aitindasu.

[1] All birds are eaten except the vultures (urubú).

[p. 126]

164 The aboriginal name for this disease in the Serra do Norte is báanêcêdútú. I believe that the word refers to the curvilinear shape [825] of the lesions, for báanêndútú is the generic name given by these Indians to the spirally constructed gastropod shells.

The above will suffice to indicate that this pathological manifestation had not yet been described among Brazilian aborigines.

Some of the skin diseases peculiar to our Indians bear no similarity to the báanêdêdútú of the Serra do Norte.

The following diseases may be disregarded at once [as possibly related forms]: yaws [pian], mange [curub], pinhã, munga, pareb, xerodermae (ichthyoses), leishmanioses, etc.

[Page of plates p. 184.]

[185] Pereb is the Tupian name for commonplace skin boils such as those caused by staphylococcus.

Pinhã was found among some Amazon Indians by Martius. It is probably a kind of furuncular disease. Martius considered it a sort of anthrax.

Yaws is now well known; as far back as 1558 it was admirably described by Thévet, and in 1578 by Jean de Léry. In 1613 the learned priest Yves d'Evreux masterfully pointed out its likeness to the "Naples disease." The Indians of the Serra do Norte exhibit nothing of the sort.

It should also be noted that they do not know leprosy or the leishmaniosic sores which afflict the personnel of the Telegraph Line.

I did not see a single Indian afflicted with malignant sores [feridas bravas], while the infirmary at São Luiz de Cáceres overflowed with victims of the disease who came from the camp.

Nor does the Nambicuara disease bear any similarity to the skin disorder of the "Antisian" Indians (Mosetene, Tacana, Yuracare) who live on the eastern watersheds of the Andes in Peru and Bolivia.

The hombres overos, as the Spaniards named these Indians, exhibit large, irregular, whitish patches of unclear contours, located chiefly on the joints.

D'Orbigny states that these spots never have a grainy appearance; that children are spared; and that the skin of those affected remains completely smooth.

101 The Anunze of Campos Novos speak of the "Tayopa" and "Shaodi-Koka" who have not yet been found; in the far north of the region, Rondon has recently discovered tribes such as the Kepikiriwat(1)

1. The Tupian Indians of the Gi-Paraná and other tribes were described in Missão Rondon [The Rondon Mission] (Rio, 1916), and in the memoirs of Curt Nimuendajú published in the Journal de la Société des Américanistes. The Archivos do Museu Nacional, Vol. 25 (1925) contain "Notas Antropometricas sobre os Indios Urupás [Anthropometric Notes on the Urupa Indians]" by Roquette-Pinto and A. Childe.

which belong to other groups.

The Tagnani and Tawite refer to an enemy tribe which they call "Malutundú," "Ualutdú" or "Ualút-ndú."

[Page of plates 216.]

[217] It is likely that the Indians on whom the Nambicuara [825] have bestowed this name, which means tatu galinha [a nine-banded armadillo, Dasypus tatusia novemcinctus] are the Mundurucu of the Upper Tapajoz.

It is worth noting that the Anunze called the Cocozu "Cocozê," while the latter call the former "Anunzú."

The Cocozu call the southwestern group "Uaintaçú," while the Anunze call them "Uaindzê."

These Uaintaçu or Uaindze are the same people known in the vicinity of Mato Grosso, on the Guaporé River, by the name of "Cabishi"—a term which in turn has been applied by the Paressi in a pejorative way to the Cozarini group of their own tribe.

The Paressi have also bestowed on the Nambicuara the name of "Uaikoákôré" (Ground Brother) because they sleep directly on the ground.

[142] The Tapanyuna of old, located by the chroniclers on the Upper Tapajoz, must have been Nambicuara of the Cocozu group, who are indeed the darkest people in the whole Juruena Valley. They fit their Tupian appellation of "black men."

[Fig. 18]

241 They subsist chiefly on the produce of husbandry; the development of agriculture in their backward milieu [229] constitutes one of the paradoxical traits of this tribe.

262 As a general rule, it may be said that the Nambicuara eat of everything; unlike some other Indians, they do not shun certain species of animals. A mosquito that lands on their body, a louse, a locust, a small lizard that scampers by--nothing is spared.

[252] Some of them carry sticks to kill any snakes they may encounter; they roast them in the embers and eat the delicacy with pleasure.

After roasting their catch, they discard only the stomach.

At the camp on the Primavera River, whenever one of them was hungry he would run off into the bush and return with a live calango [a small lizard]; after beating the head of the little animal against a piece of wood [230] he would throw it into the hot ashes. Later he would tear open the animal's abdomen with his nails, remove the stomach and enjoy the rest. On another occasion, the Indians caught an armadillo and killed it by twisting its neck.

In hunting and fishing they use arrows that will be described later.

252 They prepare the eggs of the wild duck (Cairina moschata,
262 L.) by nestling them in shallow depressions in the embers after
[265] turning them on a diminutive spit stuck through a small hole punched in the shell.

The meat of large game--deer, paca (Coelogenis paca),
[225] capybara (Hydrochoerus capybara)--is utilized only after it has been pounded in a mortar or beaten between two pieces of wood.

[Fig. 19]

264 They cut off large pieces with their nails, with their teeth, and sometimes with knives of wood or bamboo. No sooner have they gulped down what is in their mouth than they suck their fingers, clucking their tongue noisily.

251 The Tagnani are familiar with the preserving properties of smoke; the meat we handed out to them was not all eaten on the same day. They hung the remnants on the barbecue [moquém].

264 The children partake of a meal immediately; the women eat later... whatever is left over, if there is a leftover. This, by the way, is the rule even among civilized Indians... But in general, if there is plenty, each helps himself to whatever there is, when he wishes and as he wishes; the food belongs to all.

262 [236] They skillfully remove the gall bladder from the liver of the animals they devour, but they do not have a special name for it.

[252] Aarú is a cake which the Cocozu prepare by pounding up a whole roasted armadillo in a mortar until its bones are completely mashed, and then mixing it with manioc dough in the form of beiju.

[825] An upland rat (Scapteromys gnambiquarae, Miranda Ribeiro), which the Paressi call cőlori, is prized by the Nambicuara as a delicacy. They call it arantacú.

241 They gather and utilize the produce of their husbandry from day to day. They have no special harvesting time, and no stores or surpluses except for the tobacco which they keep between two sticks hanging from the ceiling thatch.

251 There is always manioc dough in the house; it is the Nambicuara bread, which they eat with all their other foods. They keep the dough in large baskets lined with pacova (1) leaves.

1. A kind of banana. (Ed.)

[237] Leftover honey is kept in the gourd; it does not reach fermentation because the desire [to drink it] soon revives in some Indian...

261 [115] We did not see any rite connected with food; but the soldier Gouveia, who was held prisoner in a Nambicuara village for six months in 1911, witnessed such a ceremony. The Indians of that village (which was named Urutau) had killed a large tapir. (1) This was [825]

1. Tapirus americanus, fairly abundant along the rivers of the area. Hard to catch because very wary.

[the pretext for] a feast. They dragged the animal to the village plaze. Then the men went off into the bush to gather branches with

000
[411]
223 [245] The Tagnani also use a kind of fish trap.

A rare type of blunt arrow is designed for the capture of birds which serve as playmates to Nambicuara children.

The birds are felled by the impact and caught easily. Some
231 become used to their cruel captivity; a woodpecker (Colaptes
[825] campestris, Vieil) was occasionally imprisoned by a boy under a gourd. No sooner did the child remove the cup than the bird, instead of flying away, would perch upon him. It is true that the Indian nourishes his domesticated birds very well: he constantly feeds them from his own mouth, gently gorging them.

[Fig. 59]

To our intense surprise, as the cephalic measurements of an Anunze woman were being taken, a baby rat fell from the nape of her neck where it had apparently been living cozily, hiding in her hair as in the grass where it was born.

[825] Doves (Chamepelius talpacoti), young vultures (Sarcoramphus papa, Catharista atrastus brasiliensis, Bonap), monkeys and small owls are also domesticated in the Serra do Norte.

Before the days of the Rondon Commission, the Nambicuara were not familiar with the ox, the mule or the dog. They are still afraid of the ox because of its horns; they have a liking for the donkey, whose meat they find similar to that of the tapir.

[246] They are now good friends of the dog, which at first frightened them greatly; they steal a few whenever they can, and these dogs quickly take a fancy to [the Indians] because they are so well fed. In the master's eating gourd there is always room for the dog's muzzle.

855 They carry their children in a strap slung over the shoulder and across the chest, which the Cocozu make with straw and the others with cotton.

484 They take along everything they own on the shortest excursions; this is a nomadic habit surviving among a nearly sedentary people.

241 A population as large as that of the Serra do Norte would be unable to subsist exclusively on hunting and fishing. The Indians would be forced to travel far and wide in search of food; they would have been annihilated long ago, or else deprived of those characteristics which only their isolation could maintain.

[262
824]

[283
825]

[237]

[301]

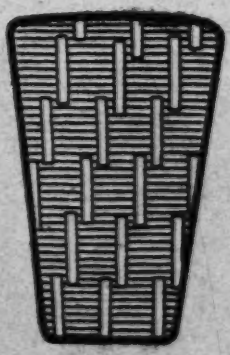
[531]

A

B

C

12417



D

A. Arezi mushroom (Poliporus sp.) eaten by the Serra do Norte Indians.

B. Cord of monkey hair (Pithecia satanas).

C. Necklace made with minute shreds of feather stems.

D. Ornamental motif of the Serra do Norte Indians.

301 [280] [One necklace not mentioned earlier] is made with the [829] seeds of a Cyperacea (tanieikerê) which the Suya of the Xingu River also use. . . . .

[825 237] Oradaikruzê is a beautiful bracelet made with the tail rings of the giant armadillo (Dasypus gigas). It looks like ivory. Other bracelets [824] are made from the nuts of the babassu and pindova (Orbignya speciosa) palms.

[Fig. 65]

Bands for the upper arm are made of cotton and fastened similarly to those of the Paressi.

291 The ialaçu is a simple fiber cape, widely used, which fastens to the neck and hangs down the back. There is also a black feather cape in the collection.

301 [281] The stem of the unetizú (nose plume) is made of thin bamboo or the stalk of a tough grass (Andropogon).

. . . . The helmets of puma or jaguar hide are used in that region only by the Nambicuara and by the Cayabi of the Paratininga.

[Fig. 66]

285 Max Schmidt broadly classified Brazilian Indian plaiting into Palmblattflechterei (palm-leaf plaiting) and Doppelfadengeflechte (double-strand plaiting). But he also admitted the existence of a third type, where two elements running in different directions are crossed by a third. This type occurs frequently on the Xingu River . . . and is found in Nambicuara baskets (atiçú).

[282: page of figures]

[283] As plaiting material the Nambicuara use titara liana and sometimes bamboo.

[293] . . . . Nambicuara fans, made with bacaba leaves, ... are of pentagonal shape . . .

534 A kind of nose flute made of gourd discs (hait-teataçú) seems [17] to have been borrowed from the Paressi.

[Fig. 67]

The double flutes were borrowed from the Tapajoz tribes (Mundurucu, Maue, etc.). [See fig. ...(70, p.]